

THE REHEARSAL.

1. Whether the *Review* or I is most against *Parliaments*.
2. What has Provok'd the *Review* to this *Passion* against the Present *Parliament*.
3. His *Supposition* overthrows the *Revolution*, and unhinges the Present *Government*.
4. He wou'd be *King* Himself. And sets Himself up above the *People*, as well as above *Kings* and *Parliaments*.
5. His *Flower* of *Rhetorick* upon those who take the *Oaths* in *Hypocrisy*, as a *New Monster*.
6. Former *Examples* shew'd him — And *Later*.

WEDNESDAY, July 21. 1708.

(1.) *Country-man.*

WHat was it cou'd
Provoke the *Re-*
view to Attack

the *Parliament* in that *Violent Manner* as you shew'd in your *Last*? For he Flew upon them, as the *Saying* is, Without *Fear* or *Wit*. If you had said the *Half* of that I know what wou'd have become of you — Yet they Accuse you of not being a *Friend* to *Parliaments*, because you wou'd keep the *Prerogative* above them. And, sure, I think that more *Reasonable*, than to set *De-Foe* above them, and Every such as he in *England*, to make *Devils* of them, and Cry to *Arms* against them!

Rehearsal. I am not against *Parliaments*, I think them an *Excellent Constitution*. But as the *Corruption* of the *Best* things is the *Worst*, so when some wou'd Raise the *Parliament* above the *Crown*, and give them a *Coercion* over it, the *Consequences* are *Dreadful*, and is an *Utter Dissolution* of our *Constitution*. They are the *King's Great Council*, as they are Call'd in *Law*, and as they were in their *Original Constitution*. But when, instead of *Councillors*, they wou'd set up (as in *Forty One*) to be *Co-Ordinate Powers*, and at last *Superior* to the *King*, and to Sit as *Judges* upon him: Then — Then — it is that I Oppose them. And I have all the *Law* in *England* on my side. And they can never Derive a *Power* from the *People* to make them *Superior* to the *King*, which will not make every *De-Foe* and *Tutchin* and every man in the *Nation* *Superior* to them. For the *Original Power* must always be *Superior* to the *Deriv'd*. And they may see it now in this *Attempt* of *De-Foe* upon them. And And tho' his *Power* be but small, yet it may *Influence* others. And we have seen *Nations* *Enflam'd* from such *Beginnings*.

There is such a thing as a *People* being *Poison'd* with ill *Principles*, by a *Multitude* of *Papers* and *Pamphlets*. And never was any *Nation* so *Ply'd* with them as ours has been of late *Years*. And I have ventur'd in the *Gap* against a *Great Multitude*, And hope I have lost no *Ground*.

(2) But now, *Country-man*, as to your *Question* what has Provok'd the *Review* at this time? I'll tell you the *Case*. There are some who have lately *Qualify'd* themselves, and are Chosen in this *Parliament*. This frightens the *Review* and his *Friends* out of their *Wits*. They fancy there is a *Snake* in the *Grass*, and that these have not thrown off their old *Principles*, tho' they have taken the *New Oaths*. And all the former *Part* of this *Review* we have been upon, *Num. 35.* is spent upon these, whom he calls *Abjuration taking Jacobites*. And indeed he *Paints* them out in such a manner as I believe you never *Read* the like. He will let them be neither *Christians* nor *Infidels*, *Papists* nor *Protestants*, *Britains* nor *Foreigners*, *High-Church* nor *Low*; Yet all of these together, and none of them! He makes such *Monsters* of them as never were seen at *Bartholomew-Fair*! And then Supposing such to *Corrupt* the *Parliament*, he Ends with making them a *House* of *Devils*, and *Satan* their *Speaker*! And calls to *Arms* against them, as you have heard.

(3.) *Country-m.* But is it not *Uncharitable* to Suppose that a *Man* takes an *Oath* against his own *Mind*? We ought Rather to think he has *Chang'd* his *Mind*, when he *Swears* *Contrary* to what he *Profess'd* before. Otherwise what shall we say to them who took the *Oaths* to the late *King James* and his *Heirs*, and yet presently after took all the *Revolution-Oaths*? To suppose they *Acted*

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Hypocritically, and *Contrary* to their own *Persuasion*, wou'd be to Dissolve the *Government*, and take away all *Security* in *Oaths*. But when a Man has *Qualify'd* himself according to all that the *Law* Requires, for Mr. *De-Foe* to put his Finger upon this or that Man or any Party of Men, and say they Act not *Sincerely*, and *Point* them out to the *Nation* to be *Mobb'd* and *Tore in Pieces*, I say this is to Undermine the *Government*, and to Suppose that they are *Sure* of no Body. It is taking the whole *Government* upon Himself, that none shall be *Trusted* or *Employ'd* but whom he thinks fit! And if any others be Admitted into the *Parliament*, he will *Metamorphose* them into a *House of Devils*, and Declare *War* against them, and Spirit up the *Mobb* to *Destroy* them!

(4.) *Rehears.* And here he takes upon him to Oppose his own *Original* of *Power*, the *People*. For None are Admitted to the *House of Commons* but who are Chose by the *People*. But no Matter for that—The *People* may be *Silly*, may be *Impos'd* upon, may be *Brib'd* and *Cheated*. Therefore Mr. *De Foe* will Correct their *Choice*, and Raise them up in *Arms* against their own *Choice*! And this Truly shews what these *Orators* for the *Power* of the *People*, mean by the *People*, Every Man means *Himself*, and no more! He wou'd be *Judge* of the *People*, as well as of *Kings* and *Parliaments*! That is, in Short, Every Man wou'd be *King*! And that is all the Sense of these *Declamations* for the *People*, for *Liberty* and *Property*, and all the *Cant* of *Rebellion*, to *Cheat* and *Gull* the *Silly People* to their own *Destruction*, to Raise them up in *Arms* against one another, to Break through the *Laws* and an *Establish'd Constitution*, that they might be *Preserv'd* by an *Usurper* or a *Rebel*, who must *Overturn* both *Laws* and *Constitution*, to Gain the *Power* to Keep them *Inviolable*!

(5.) *Country-m.* This *Review* says of these Men whom he Supposes take the *Oaths* in *Deceit*,

" 'Tis no breach of my *Charity* to say;
" These are a sort of Men, that the *World*
" never saw before; *Language* it self never
" formed a *Word* Significant or *Expres-*
" sive of their *Character*; *Human Invention*
" never found an *Image* to Represent
" them, or *Human Imagination* an *Idea* to
" Conceive them by.

(6.) *Rehears.* If that were True, Mr. *De Foe* had not been half so Angry. But he has a Right *Idea* of those Times wherein his sort of *Saints* Screw'd themselves into *Power*, by the Self same Method of Playing with *Oaths*. And he's Afraid their *Devil*

shou'd be Outdone! Nothing *Vexes* one like having the *Tables* turn'd upon him, and to be serv'd in his own Kind!

For was ther an *Oath* the *Godly* took,
But in due Time and Place they Broke?
Didn't they, to the *Glory* of the *Lord*,
Perjure themselves, and break their *Word*?
For having first Broke both
Th' *Allegiance* and *Supremacy Oath*,
Did not they Force the *Nation*
To Take and Break the *Protestation*?
To *Swear* and after to *Recant*
The *Solemn League and Covenant*?
Didn't they *Swear* in *Express Words*
To Prop and Back the *House of Lords*,
And after Turn'd out the whole *House full*
Of *Peers*, as *Dangerous* and *Un-Usefull*?

With many more Instances the *Poet* gives.
And they had *Casistry* then too, and cou'd
Solve all this, for

He that *Imposes* an *Oath* makes it,
Not he that for's *Convenience* takes it:
Then how can any Man be said
To Break an *Oath* he never made?

But to Come Nearer our Times, and to
shew that these *Saints* are the same *Saints*
still in their Successors,

This the Constant Rule and *Practise*
Of all their late *Apoptles Acts* is.

For didn't they *Swear* to the late *K.*
James, and *Vow* *Eternal Loyalty*, to him in
their *Addresses*, and took *God* to *Witness*!
When at the very same time they were
Betraying him, and now *Boast* of it!

And what is their Playing with the *Sacramental Test*, which is as *Sacred* as an
Oath? And yet they *Complain* of it, which
shews they do it not *Willingly*—only *Occasionaly*—And may not others say the
same? So that we see,

In the *Wicked* there's no *Vice*
Of which the *Saints* haven't a *Spice*.

A D V E R T I S E M E N T S.

THE Wolf Stript of his *Shepherds Cloathing*
in answer to a late Celebrated Book intituld
Moderation a Vertue.

THE Scripture History of the Sabbath. By
Samuel Grafcome a *Presbyter* of the Church
of *England*.

A Discourse by way of Dialogue, on *Providence*,
the *Happines* of a *Religious Life*, the *Di-*
vine Authority of the *Scriptures*, the *Doctrine* of
the ever Blessed *Trinity*, and the *Wisdom* of *God*
in the *Creation* of the *World* by *Sir Humphry*
Machworth.

The Reasonableness of a *Tolleration* enquir'd
into purely on Church Principles in several Letters.